TUESDAY APRIL 14, 1964
PLAYED ON JULY 30, 1964

When you come here on Tuesday, you come as if you are coming to church. It is quite different from Wednesday or from Friday. So, there is no loud talking. You leave, for a little while, the outside world outside. You bring yourself with your personality the way it is. But you also try to calm down what are the outside influences on you which you try to digest so that there is room for something else like your inner life. Because on Tuesday we talk about that what should be most important in your life; much more important than any kind of a relationship you have regarding personal, professional or even sociological relationships. It is a relationship of you, between you and your conscience, your God, your essence if you like; in general, your inner life. And you try, if you come in the proper way, you try to find food. You come here fpr a very definite reason because that is the way Tuesday evening happens to be. So, you must remember that.

It is not that I want people to sit with a holy face and it does not mean that it has to be quiet but something of the real you has to be there. And you have to be very careful when you express it because maybe you yourself may not feel that way but maybe someone else around you may want something very special and you have no right to intrude upon the other person's (?life - right?). So, at leat you can be considerate.

Someone made a remark that I was a little hard on you, as if I were dissatisfied. I am not dissatisfied. I may speak once in a while about the necessity of working and also that I mean that I hope

that you will work; and that of course, regarding that, I have a certain wish in my heart for all of you, for all of us; and that every once in a while I lean over backwards in that direction of telling you about the necessity; that it is really required of anyone who want to become a man to take things seriously and to try to make all kind of attempts in their ordinary life. And whenever they can be quiet for themselves, they must make an attempt to try to wake up because this is the only solution that we have available for us in ordinary life; the only solution to become awake; not to continue our business in accordance with man number one, two and three. It is sometimes quite desirable for ordinary life to become experts in certain directions but it has unfortunately, you might say, nothing to do with the desire to build something within oneself which could survive or at least during the period that we are alive on Earth, could start to guide the relationships between man number one, two and three; that is, we as three centered beings.

And, in such respect, you could take an example of even plants or flowers or even animals who are much more united. Fortunately, a plant only has one center so that ix there is nothing to disturb a plant. And a flower wishes to grow and constantly will grow up and extend itself towards the sun because that is its life and there are no further disturbances for the plant because fortunately it cannot move. With an animal it isa little different; and still, it is on a different kind of a plane and also much more united than we are. We are scattered.

The position of man number four is to see that he is scattered. You remember that man number four belongs to the emotional part of a person and that Do Re Mi of that is a question that already exists for every person. But it is exactly that what makes a man scattered in realizing that he is emotionally distributed and he is not one emotionally.

And that the problem that faces man number four is to become five so that he then, in overbridging his own Fa bridge in an emotional sense, that he then could make out of his Do Re Mi a unit which then can proceed to go over into real work on a emotional scale. That is his own Sol La Si.

And realizing this, that that is the condition in which we are and what we have to fight against and how often we are led astray because we think that we are already there or we think we know certain directions and we talk very glibly about it. That, every once in a while I have to bring out: that we are not there at all and that we are just starting and that the road is a long one and that it is necessary to realize and economize on your time. And that the seriousness which must be expressed for anyone who is grown up regarding his own possibilities for further growth, must be measured by the anount of real desire and real wish on his own part to do something about it and not to let opportunities which are there and are presented and are constantly, you might say, in our way, that they are being used to the extent that you possibly can, to the extent that you have force, to the extent that you have real thirst.

So, when I emphasize the necessity of being serious and that I would like you to show much more of a certain attitude of work as resulting in efforts relating to that what you experience regarding work, not regarding your ordinary affairs of ordinary life. But, whenever you meet any kind of condition in ordinary life that you try to see how can I solve that from the standpoint of trying to be awake and wake up out of that [illegible] of ordinary life in which we have all kind of suffering maybe and difficulties and troubles with relationships that we know very well.

How can work, that is, the attempt to wake up, help one? This is what we want to talk about. For that, we can put the cards on the

table. Fpr that we can be open. We do not have to be ashamed because all of us face that as a problem and will face it for quite some time. We are far from being where we ought to be able to go and also far from where we perhaps should be. But I do not want to measure that. That is your own measurement. I only say I hope that you will work more intensly and show for yourself much more effort.

And I am not saying it because I do not believe that you do not make attempts. I only want to tell you that you ought to be just a little bit more and that there should not be any mistake about it. It is not a question that I am dissapointed for myself but you have to be disappointed for yourself and that will spur you on to make the effort of which you are capable. And if you are not capable any more you can say, "I have done my besy as well as I could." That is enough.

And that is the whole problem. If you add up the times you do spend and even the way you come and the way you look at Tuesday, an evening in which you might say you come for the purpose of re-affirming for yourself what you want and, if that is the truth, if that is what you really want, you know very well what you should do. What particular questions are there? What kind of reports on tasks?

Eileen Wright: I would like to report on the task that you gave me last week Mr. Nyland, which was based on the idea of repeating any kind of manifestation and trying to be awake as I repeated it. I found that this was a very valuable task, espesoially when it related to physical things because I was able to be more aware on that kind of plane than I ever have been. However, the first three days were very good. I worked quite often and with more intensity than I have ever worked before. Around the fourth day, a coupke of things came to my notice; which I felt kind of destroyed my effort. I started to use this task when I was emotionally involved and I do not know if I saw it, but it came to my attention thar whenefer I become emotionally involved in something I tend to criticize myself rather than just accept myself as I am. And I ran into this problem to quite an extent while I was trying to do the task of repeating. There were moments when I could just see myself in this emotional state but they were very very few. And

than, as the week xxxxxx went on, I found that it seems that my whole like seems to be this question of my constantly giving myself commands or, not even giving myself a chance to see myself the moment that I become, so to say, emotionally involved or interested in something to the point where I am emotionally involved. So, I felt that I was unable to be aware because I was very busy criticizing myself and interfering with just seeing myself basically.

Mr. Nyland: It is quite necessary to have an emotional attitude in any kind of a task. If that is not the xxxxxxx driving motivating force it becomes just a matter of head and perhaps your body. But the emotion must enter because with that you will remember why you want to do it. You have to have a wish to do it correctly and also that you want to achieve a result which is this question of being awake. So, you must not try to work without emotion. But when the emotions are there, they can create two things. One is a certain satisfaction and the other is a criticism. And the whole question is can I use any of such emotional states further for work? The question of satisfaction, as you know, is cheap. And immediately it could be counteracted by ,"But, I am not there. Why already be satisfied Why even enjoy it? Why even be a little bit as if I have accomplished something?" This can be offset by a realization of what I really am and, in that way, it creates a conflict between the statement "I am glad" and "I am not there as yet." This particular ...

Eileen: Mr. Nyland, I think that the problem is that I am not sure that this is the truth about myself. In other words, I do not feel that ... I think that this criticism is really a protection against really trying to see myself. I feel that it is ...

Mr. Nyland: I was not talking as yet about criticism. I was talking about the positive emotion. The criticism is something else. It is a dislike. When you dislike something, somethingin you should set up something against that so that there is, against the criticism, something created -?- pf yourself of the wish to remain impartial.

Eileen: Well, then I misunderstood because I thought my whole objectimm ive was to see myself without introducing these feelings.

Mr. Nyland: That is right. But they will come. I am only saying if they do come what you can do with them. They can be used. It is not to go against them and say, "No, I should not have criticism." I should make a statement, "I wish to be impartial and I find myself with criticism." In that way, I would create within myself a friction. And that friction is a form of energy that can be used further. This is what I mean. Criticism always will come up. You cannot help it. Your mind will always start to function that way. You will always go back again into ordinary thinking or ordinary feeling. And you have to withdraw from that by putting up against it, in its own field, something that belongs to that and then, because of that creating friction will be used for the possibility of being further awake.

Eielleen: Would this be a wish to be awake or a wish to go against ...

Mr. Nyland: It is exactly that I state for myself that I am again back in ordinary life. And then I do not want to be in ordinary life. This I see as a menace. When I realize that I am critical I am man number one, two and three. And once and for all I have to have in myself the wish to be four at least. And there is a friction between man number four and man number one, two or three.

Eileen: Is this a wish to be awake tho?

Mr. Nyland: The wish to be awake is lodged in man number four. Man number four I call a person who is interested in further development and who has, regardless of the impossibilities as his state, still the hope that there is something that can be done. So you can say it is the wish to work.

Eileen: The hope was in my mind and not in my feelings. I think that was it.

Mr. Nyland: But exactly thy it is man number four, it is a feeling question.

Eielleen: So, for the coming week, is there a way that I can prepare for these fucking times?

Mr. Nyland: You cannot really prepare because they will come up in different situations and sometimes the criticism will be more or less; sometimes the enjoyment even will be more or less. I am talking about the result of the attempt that one makes. And at the moment that that result is there, I have towards the result a certain attitude. This becomes again my ordinary life. And I try to get back again from my ordinary life by using what is set up, provided there is something in me that opposes such a condition.

The strength is in my wish to wake up. The strength is in the realization that I am not what I should be. When I keep on having that in mind, that I have to work for some quite definite reason, the realization that that what I am is not what I should be, then I will overcome the difficulties even in falling back into a feeling or into mind or a mental process. I will immediately go back again to that kind of a form of life which I once and for all have adopted as a direction in which I want to go. And I have no further interest in feeling or thinking. To that realm belongs my criticism. To that realm belongs my little satisfaction, whatever it is that I become, in an ordinary sense, emotionally involved in. I hope you understand what I mean.

There is a division in man. It is not very sharp in the beginning because we are so used to live in one, two or three of our ordinary personality. The division comes in when something in me is of inner life and wants to be expressed. And there is something in me that at the same time, while I realize that there are two things in me, wants to make the scale a little heavier in thedirection of my inner life so that my inner life starts to grow. What it is that takes place in me when I sat I want something else a little bit heavier than the other or at least weigh heavier or maybe it foes in that direction, that is, again the beginning of ones I.

At the same time, I want to lean over in the direction I want to go which is more permanent, more possibility of realisation of really what I ought to become and less and less value attached to that what I am in ordinary life as a personality. It is the beginning of the breaking up of a certain bond that I now have as a person living in ordinary life conditions. And the more there is in my mind and in my heart regarding the wish to become what I ought to become, the more possibility there is to have a contrast between the two. So, whenever I am now engaged in any affair that belongs to ordinary life, I have to counteract it with something else in me. That causes friction. And in the friction I realize I ought to live in man number four; in that state and not in the other. It is one way of overcoming criticism. As soon as you see criticism you ought to say with your mind, "That does not belong."

Eileen: I was able to do that but it is not any kind of sustained thing. It would happen; I collect myself again, I would repeat it again and it was possible for me to be a little bit more objective but it would come back again.

Mr. Nyland: It may be that your energy runs out and then you wait until you have more energy. You see what I mean?

Eileen: I have to work more.

Mr. Nyland: Yes, but you see in what direction? You have to attack it at the place where it really is; that is, at the phase where your criticism is and then to introduce this wish to be awake. Continue for another week.

Ruth Axelrod: My task to read aloud for fifteen minutes each morning was aimed at re-awakening my interest in work. Well, my interest in working was re-awakened - to what extent thru the task, I do not know.

Mr. Nyland: Will we give it the benefit of the doubt? Let's assume it was the result of the task. So, what will we do? It was only one week, wasn't it? Will you do it for another week? And this time, having already interest, now you can see if it increases because if there is now interest ...

Ruth: My interest has kx already gone up and down again.

Mr. Nyland: [illegible] go down? It should [illegible]

Ruth: What mean?

Mr. Nyland: You were supposed [illegible] supposed to do it a half hour earlier. [illegible] How did that work out?

Ruth: I let that go.

Mr. Nyland: Now there is interest. Altho it is waning, it is still enough. Now that part of the task, to be more exact and to get up. Alright? Can you do it?

Ruth: Well, it is like this. I do feel sometimes that it is more important for my work in general to get a certain quantity of sleep.

Mr. Nyland: Then you have to go to bed earlier.

Ruth: It's not always possible.

Mr. Nyland: Then you have to sleep deeper.

Ruth: That settles that.

Mr. Nyland: That settles that. -?-

Robert Schoenholt: I find over a period of time of observing myself that I have a feeling that I am doing something wrong in this respect: Over a period of time, as you become more familiar with your manifestations, you do - there builds up a quantity of information about yourself that requires distillation, that you distill out. In this process, not the actual work itself, I am talking about the moment when you sit back and try to reflect a little bit, you become a little introspective. And the material that you are using is yourself and it is psychological material and it becomes, in the process of development, it becomes obvious to you, certain psychological things that distill out.

Mr. Nyland: Do you mean by distilling out that certain things remain and other evaporate?

Robert: I mean certain information remains.

Mr. Nyland: And what leaves? When you distill something leaves and something is a residue. Are there certain things that leave you?

Robert: No, the information I am talking about, the distilling over the infromation that you have acquired, the data.

Mr. Nyland: Yes, I do not understand the word distilling. It probably is not the right term. How will we call it? You gather information and you

start evaluating it and then, that what is useless you want to get rid of. Can you get rid of it?

Roberts You cano get rid of it but in evaluating it youk turn introspective.

Mr. Nyland: That is true. There is no objection to that.

Robert: You become more sensitive to what you are.

Mr. Nyland: Yes, you discover a great deal. And then, when you are impartial, you seeit inthe proper light. Then, afterwards, when you have been let's say awake for a little while ot a different times when xx you were awake, you have seen certain things and then you know that that is the truth. You cannot help thinking about it afterwards when it has become memory. I have talked about that several times. Khere is nothing really that could prevent one from the ordinary mind functioning. That isy this as an experience becomed part of your man number one, two and three as memory. So, the valuation continues after you have been awake. /When you are awake, there is no valuation because of the impartiality. It is only when something else has grown sufficiently inside, you might say, that it has its own organ of perception, that then I would be able to judge about the relative valie of that what is my personality in manifesation for that the purpose of serving a higher level. But that requires quite some time before - or to say it with other words, the Kesdjan Body actually is functioning as a body.

So, when I am still in the process of accumulation of data for building such a body, U have to use the manifestations of my ordinary life as it is and mostly my physical xxx behaviour. And when I now am present to that and I wake up while I now see it, that is, become aware of it, than at that moment when I am aware, when I am awake I have no judgement because it is impartial. As soon as I leave this state of awakeness and fall bake again in my sleep, I will remember that I have experiences in which I was awake, but also such experiences are recorded in my memory now as a certain form

of behaviour because bahviour forms continue exactly the same as it is. All that I do when I am aware is something else looking at it. So, my physical appearance is the same with the experiences it has had and it is now in my memory and I see it and I valuate my memory, in my memory whatever I have done, thought or felt.

It is logical that I now start when I consider this by, let's call it introspection if you like or meditiation, that I consider myself in a certain situation knowing with my mind what perhaps might be useful for a state of awareness and also recognising with my memory what I have done, that I start to compare those two. And that under the influence of this kind of an insight which is still a mental question, I would say that my my behaviour should be a little different in order to be more adaptable to the condition of an awareness state. All of this belongs to work, to bring towards work more data. As such, it is not a state in which I am aware. I still am in ordinary life, in retrospect looking at what I have experienced.

Now the question is when I am in that particular state and I consider myself as I have been, would it be possible for me at the moment when I am meditating to wake up? You see, the stimulis is now connected with a memory, which memory was connected with being awake. So that therefore, if I make an attempt now to be awake, I have an advantage when I happen to think about moments when I was aware. You remember I mentioned this once. U do not know if you do recall it because it is something that can be very helpful at the moment that I start to meditate about what has happened in the past. And the past has already moment of awareness that now, using that as material, I can bring it back to the moment in which I happen to think and change my thought into an awareness of myself. Particular if this state of seeing what my behaviour has been and I, you might say, criticize it as not being correct regarding that what is re-

quired for a state of being awake, that then when I again try to wake up, that then my behaviour is different. Does it sound too complicated?

Robert: It sounds complicated.

Mr. Nyland: But you understand what I mean?

Rpbert: I understand what you mean. But thepoint I am making, maybe I am not making it clear, the point that I am making is that it does entail, what happens is that in work you do not go back. Right?

Mr. Nyland: It stays in the present and it stays with the present.

Robert: But there is something that is left where you...

Mr. Nyland: Certainly, your memory is there.

Robert: And it goes back into an introspection where you start to try to fit the parts together.

Mr. Nyland: That is right.

Robert: -?- and your memory might not always be correct.

Mr. Nyland: Whatever it is, it was probably more correct because it was experienced in a state of awareness.

Robert: Now in that type of introspection you say to become aware again.

Mr. Nyland: No, when you are introspecting, you are still at that moment alive. You can then wake up to that what you are at that moment. And if that moment in which you are now awake again, the behaviour form which you have had before could now be used when you are in a similar situation. For instance: I think about my bahaviour, how it has been in the presence of someone else and where I was awake at the time and where I am now in introspection, in memory, I remember that I was not always there but at certain times I wanted to say something and I could not say it, I was prevented. Altho I made attempts of being awake, I still did not have the facility of saying what I wanted to say. This now is a memory associated with being awake. Now I create a similar situation in which I again will be confronted with the other person where I want to say something that I could not say before. This time I wake up and I use what I remember as haveing been what I was. This time, in a state

of awareness in which my body now can behave more in conformity with what is required. You understand it?

It is an attempt to utilise whatever has gone on before as awareness, now linking it up with an awareness at the present time. The reason why this is possible and it is not possible in ordinary life is because every moment that I have lived is gone and has become past. Whereas in k life when I am awake, I am in contact with something that I call a general state of awareness above me which is not subject to the dimensions of the past, present or future but is, regarding that, one. To use simply an example if at the moment I am awake I am in contact with something that is infinite, when I am awake later I again am incontact with something infinite. That infinity is the same.

You see, objectivity in that respect is different from subjectivity. Subjectivity is subject to the laws of Earth which are the laws of time. But a moment is no longer subject to that, particularly when I reach a certain height of understanding in the sense of objectivity. It is as if at that moment I have a contate with something that is outside this world which always is there regardless of where I am on Earth and in what time I live. You see it?

Robert: I see. The question that I was forming was the fact that I seem to be going two directions at once because in working you do develop a mass of material that you can, in an ordinart sense, have to distinguish and have to valuate psychologically, that you do become so much more sensitive in that area.

Mr. Nyland: That is right.

Robert: -?- always living and just trying to exist in a moment of time ...

Mr. Nyland: In the first place, you seemany many more things you have not seen before. You become more acquainted with yourself. You have enjoyed your ordinary world and at the same time you cannot help thinking about what is right and what is wrong. What belongs to you and what does not. The difficulty however with that is that you do not know exactly what belongs, you see, because that would mean that you already have a

description of an ideal state of man. So, it is a matter of give and take. It is a matter of gradually extracting out of the total amount of material the things that perhaps will be more lasting. But maybe they will not last even in the presence of a presence.

We are talking all the time about something that is not as yet your own. And we extrapolate simply something from the standpoint where we are, Moping for the future that something is more objective. Andkx our description of anything more objective is still limited to the question of negativity of subjectivity. Negation of something that I know does not belong will give me a positive value . But I have not as yet an ability to describe even an objective value. I cannot describe it because that is not as yet adjusted to a higher emotional state.

So, I grasp and I continue to grope in the dark but I want to have a certain direction. There is very little light but it is better than darkness. And I grope for the possibility of gradually, because of this attempt I make, I will wake up more so that then I can see more. Today I work, tomorrow I can work a little more. The day af ter I can work a little more and it is constantly the addition of I call it molecules of light that gradually will make me realixe in what direction is objectivity really obtainable.

At thebeginning it sounds absolutely impossible that a person who has nothing whatsoever and is one hundred percent mechanical could even think about the possibility of becoming non-mechanical. And the more I hear, that I say and I sit and I meditate and I have introspection is only that I allow at such a time thepossibility of, I call it, the lights of Karatas to enter into me. Then, under the influence of that, I will start selecting already and say, "That form of behaviour was not right." At a certain point, I have to introduce criticism. You see, it dxxxx is not needed and surely it spoils it when I want to be awake.

But when I wake up I accumulate such a tremendous amount of material out of which some choice has to be made. And I make that choice in a certain process which is the only kind of mental process that is available to me. It is only much later that when that mental process has gone over inot an understanding process that that particular prain of the Kesdjan Body or that particular state of Mi of the Soul Body, Do Re Mi of the Soul Body is able to select its own for its own purpose.

I do not do that with man number one, two and three. I do it on an entirely different plane. I do it on the plane which is much closer to what usually is called individuality. Not any more personality. That cannot help me. It can only put me in the right direction. And from that moment on I work until I finally come abocc water and I start to breathe air of consciousness. As soon as the air of consciousness is being breathed I start to develop in a conscious direction. And with this iare of consciousness, that is, being above theline in an area of consciousness, gradually my mind will also start to develop and that mind is based on the understanding which is the result of an experience of awareness in ordinary life.

It is such a slow process and I do not know ahough about it even to be able to define it. And therefore, one has to do it time and time and time again. Hundreds af thousands of times to try to remain awake in order to accumulate such datat which gradually start to build something that you might say can stand on its own feet. Kesdjan Body is lying down at the present time. It is almost an embryo and it is so completely imprisioned in personality that it is not funny. The loosening up of that process, of ones emotions as they are, the feeling center from my ordinary manifestation of the body is almost an impossible task. And still, it has to be done or Kesdjan will never have a chance to ~~dxxxxkxx~~ grow.

And it only can be done by establishing a relationship between that what is man number four and the other three together; and to extract from one, two and three the kind of material for feeling four so that it can go over into five. You remember the diagram? You remember the relationship? It has to do with the Do Re Mi of Kesdjan and the Sol La Si of the body as we know it. And the Sol La Si as we know it is not the physical body any more but it has to be a looseness of everything that is recieved as impressions.

So, it is an impressions which has already been digested by means of the brains and by means of the heart and then it becomes material that could be useful; extracted from the personality for the purpose of building up the Do Re Mi in Kesdjan and releasing they themseleves, that is, the three parts into three different units. We do not want to go too far in detail about that what really takes place but you understand that Do Re Mi in Kesjdan as far as it is develpped is already one and completely linked up with the porsonalitu. So, what is the process? First to dissolve it, to get it separate from personality. Then there are three units. And then to make them into one and only then is it possible to go across.

What questions?

John Owens: I heard that you had spoken about self sensing and self remembering and self observation. And I tried to use this in my own efforts in terms of beginning with self sensing, trying to bring in self remembering and then an include self observation. But I find that I could only do this in a moment where I was static; that is, I could only do it ina quiet moment. Otherwise I would go in one direction or the other. Either in the sense of self sensing or self-observation but I was not able to maintain really either one.

Mr. Nyland: All three roads lead to a self. It is a road of the three centers. It is the road thru which, of each center, I can reach self. I reach quite definitely in self sensing an awareness. The other two centers become subordinarte to the sensing. In self remembering, I also reach a certain self. It is not the complete self but it is part of it

and it has already the quality and it is not with the other two centers than only in a very subordinate way. It is based on a wish; and in self observation it is based on a mental process. These are the three possibilities thru three centers to reach a part of oneself which is of a different kind of level.

In order to bring out of the three selfs, that is, if I could do all three at the same time, then the three selfs that I reach can all become self with a capital S. So, I learn first maybe self sensing because most likely it is not enough developed. It is an attirubute of a physical body which I do not know enough about. It is mixed with my feeling center. The other that I can learn fairly easy is self observation because self observation can be done by a mental function which I can more or less understand. I can understand that there is a part of my mind that is not functioning at the present and I can, ~~sh~~ by observing, imagining in the beginning, do as if some part of my mind is already functioning inthe sense of observing myself, something of me.

Maybe first physical body, maybe a little later the mental center and maybe after that even the feeling center as a result of that what is tunctioninf in a mind or in a solar plexus having a result as a manifestation on my physical body. Whatever it is and wherever that particular process of self observation starts and where it ends, it always will end with a self that is more or less mentally tinted.

Regarding self remembering it is much more fundamental. It is a remmmbering of myself as I usedto be and that I have forgotton because my life is not adjusted to have correct memory of what I was. And it is exactly that part of my that has beeb buried. So, for that self remembering I have to do quite a bit of extra work. Sensing can be acquired. Mental processes can be changed. But the self remembering which has to do with my emotional attitude requires much more of a subtelness. I can not put it in words. There is nothing I can attach to as far as manifestations are concerned because then I go over inot sensing and to

enlarge by itself and to make more pure my feeling center when it is as such not united but scattered is almost a double process of first collecting it and then purifying it. For that self remembering I need the other two.

That is, if I observe, become aware of myself and sense the existence of my physical body, I can introduce at that moment a wish to be aware and remain aware. And this wish is linked with self remembering. Self remembering becomes the neutralizer between the other two. You see a little better the picture of how to go at it? Never try self remembering by itself. It is only a bridge. But when it is really self-?-, it has to be based on a relationship between the mind and the body first as self. Then that will come quite definitely as something that one is absolutely convinced of. Self remembering has to be based on a certainty pf that one is - that one is what one is. Alright?

May Rips: I want to ask a question about the things you were talking about in the last couple of weeks. And there are a couple of ideas or descriptions I am not sure of. In connection with accepting what is */*- and in going against obstacles that one has learned thru ones own life material. At first it seemed like a contradiction to me if you accept yourself completely it would seem like you would stop there. And yet, in thinking about it further, in my own experience it again seems like if you accept yourself or see more and more and accept more and more, that in turn will bring about efforts to struggle against certain weaknesses in your life to free yourself.

Mr. Nyland: As soon as you define it as a weakness, then you are not non-identified.

May: No. There is some idea that I do not get. It seems to me that they should go together.

Mr. Nyland: No, they xxx will xxx go together but you have to do it properly. One way of doing it is what Robert was talking about. But that does not help enough because all it does is to discriminate between certain things that are right and certain things that are wrong. The other way is when I am awake and I am non-identified and I accept what I am, I temporarily withdraw from what I am because the manifestations of me become all equal. It is a logical result of pure self

observation that I must withdraw and have no further interest because all the values that I have, or many of them, which are based on a valuation of my behaviour this way or that way or a liking or a disliking, all theoreticallt speaking must disappear when I am non identified.

May: Well, when you go back to use the material in your life ...

Mr. Nyland: No, first you have to establish the fact of awareness. This is the one thing that is required; that I remain aware for a certain length of time - not just a moment. It has to be deepened. It has to be extended. It has to be extended as a string of moments if you life, as a continuation of moments moving, whatever it may be. I have to be sure that I am for a certain length of time aware. When I have that, I dare to go back to ordinary life perform again in manifestation as usual.

You see, I then start to use the manifestations as suoy by being present to them and awake. And, under the influence of being awake, x choosing out of the forms of behaviour that what belongs and that what does not. You understand that Robert? It is a different way, you see, and it is something of course that we call participation. It is a question that I must remain aware because I can an ordinary life do again this and that and have a thought process about it and I can start valuating - and this is, of course, what I do in ordinary life time and time again. I select out of my forms of behaviour certain things that are right or wrong for the purpose of whatever I want to accomplish. I have said it many times. If I want to be nice to so and so because I want to get somewhere, I can act, I can play, I can do whatever I want to turn towards such a person in order to be liked so that thex other person will be nice to me and all the rest.

But that, of course, is not participation because I am only acting and I am even increasing my hypocrasy. I have to be awake and I havw to be sure that my state of awareness is going to be lasting ar least last long enough.

And again I must try, when I want to partivipate, to do it in very small things that will not necessarily involve me. For insatone, I am awake when I am down staibs and I am going up a stairway and now, while I go up the stairway I tell myself to stay awake. And so I move my feet, my legs one step after the other and there is absolutely no reason I whould become identified with the stairs. At the same time, I ca n remain aware and be present to myself moving while I now so called participate in my movement walking up the steps. It is a very good way of trying ~~im~~ it because it is then as if my body is under a command of something which is an awareness and which will now allow my body to participatex in that activity. And it is as if at that time something is there which at the same time walks up the steps and is quite aware of my body doing this.

But, as I say, it has to be tried when I am sure that at least for a little while I can be awake, Otherwise it is no good. And the question of this second step in the development as know observation, participation, experimentation, the three Do Re Mi of the octave of development can never be tried unless one is absolutely certain that the Do has been struck and is going to stay. It is as if the Dp of observation has to have a pedal which pedal stays so that the overtones will vibrate thru that whole triad. When I, as it were, use the Do as a note against which I strike Re. You have an idea what I am talking about?

May: Yes, -?-

Mr. Nyland: It is not the mind. It is a state of being. And that state of being has to come down -?- to the participation in ordinary life. It has to remain colored that way. Otherwise I will collect many things of my ordinary forms of behaviour and I will start to classify them and say, "This belongs and that does not belong and so forth". The whole idea of the elimination of negative emotions belongs to that/ And, for that reason, it is really quite wrong because I do not judge a negativity of an emotion from the standpoint of awareness. When I am aware

there is no negativity or positivity. It is a contradiction in terms and it goes absolutely against non-identification. It never can be reconciled. Emotions ~~and~~ are emotions. As such, I recognize them as producing a certain state of my body. But where is the positivity or the negativity? I classify.

May: Mr. Nyland, doesn't accepting grow out of observation and experience that one has in trying to introduce work into life or trying to -?-

Mr. Nyland: Whatever you are. The observation is constantly you. The observation and the awareness is you, not outside conditions. You are not so called aware. Of course you see it. It comes to your notice. One is in ordinary life, of course. But the question of awareness has only to do with the state of yourself; an acceptance of that state of yourself. How you are, what your body is, to accept that. The influences from the outside effecting you, the impressions you get - that is where your life starts. It has nothing to do with any kind of an impression from the outside -?- and what you see here and what you see there. All of that is nonsense.

May: Is it effects -

Mr. Nyland: As it effects you and now I am accepting myself. And there is no objection to accept yourself -?-. As soon as I am a little bit ashamed, then there is always the discrimination or something that is a judegment of some kind. And it never can be non identified - let alone simultaneous.

May: -?- final and complete acceptance -?- is when you have to be, when personality is pretty much disappeared.

Mr. Nyland: Yes, yes, all it is is a performing unit without name even. You are quite right. That is whay I say theoretically it makes one withdraw from life. Theoretically I live inside. I do not care what happenes to the outside. I exclude ~~xxxx~~ of my personality everything that is a reaction. We ~~xxxx~~ do not do it. We never get that far. But I am en saying theoretically that is it. And to accept myself one hundred percent

I have to kill many things in myself.

May: -7-

Mr. Nyland: That is right. One constantly holds in front of one the ideal towards which one strives. And it does not matter if it is far away or closer by, as long as I am on the road. Regarding my attempts, when I can be in my attempt one hundred percent, that is all I can accomplish. The total quantity of results may be less then one half of one percent. I am not there. Never. We are still on Earth. Planets, sun, milky way, solar systen, absolute, where is it? Absolutely beyond, some where. Harmonious man? Way some where. God? Unless I can understand these particular concepts as already represented in me as a law of an octave being in one point, that is another question. But even to reach that kind of a concept, it is equal to have traveled that long road. One accumulated in oneself all kind of impressions; think and the impressions that Iwill have, some of them I can be neutral and others I cannot be neutral and I have to dissolve it, sure. Sulphuric acid or whatever it may be. Burn it out. There are tendancies in one, habits that are so habitually ingrown that if I destroy it, I destroy myself. And surely, every once in a while one has to come to that kind of a conclusion.

This sometimes is the kind of work it is. I do not want to give up and still I know I must give it up ~~ig~~ and if I do ~~not~~ give it up, I die. And that I dare to say at times, "I die." Never mind, I die in order to be. What it is in the Bible, you know, "He who loses himself will find himself." Not otherwise. There is no inbetween. There is no wishy-washiness. It is not one percent I still can go in thru the back door. It is all or nothing. It isyes or no. It is cold or hot - not lukewarm. It cannot be. Otherwise where will I draw the line between lukewarm? It is light or dark. There is no question about it.

But the question is, when I go there, it is not immediately light.

The day and the night, midnight and midday belong together as twenty four hours of a cycle which is represetned by the breath of organic kingdom. So, of course as such it is part of life. It is an inhalation and an exhalation of a different scale. It is work. For me it means I am at times a little bit more able to see and at other times I cannot see. And this is the process which foes on thru the seasons, which goes on thru the day, apparently as long as Earth has existed always has gone on. I cannot conceive of anything that it did not exist than only when I say yes, about creation, perhaps it did not exist and then it started. But why? Even that is beyond my imagination because if I say it is on Earth because I happen to be there, then what happened to the planets? I was not there. At the same time, it must have taken place there. When the sun was born it was the same kind of siutation. The only thing that I cannot understand is why did God have to create the world. We talked about that before. What was the reason for it? And theonly way by which Gurdjieff puts it in certain terminology is that we can understand what takes place in oneself; and we compare it now with God having exactly the same trouble. He also had to work. He also had a Heropass. He has to do something in order to maintain Himself because someday He found out He was being eaten/ But why?

Also that as a why, as a little child, why, why should God be eaten? Why shouldn't existence be existence? Why shouldn't there be something in existence which has no friction? Such concepts of course, if taken from this standpoint of Earth, I have to understand them with that what is understandable to me. And it is at the present moment that as a man, a thinking man, I become aware of being eaten by time of some kind or having to admit a beginning and an end, a birth and a death which is apparently an Earthly and I call it, universal law.

So, in order to satisfy the logical part of my mind, I assume that it is that way in the universe but it does not mean that it would have to

like that. And not only that, that if it gives me a reason for striving to learn to understand, that then my understanding must be that when I once reach, after eons and eons of years - yeats even do not exist, and that all time has gone over into eternity, that then my existence with Earth and everything has become absolute in the sense that it becomes one. And that even in that oneness, there is no further desire to be divided up.

This is a conclusion I must come to to, to get out of the state of what I call beginning and end into something that is endless. Otherwise I cannot understand what is eternity. I cannot even understand His Endlessness. I do not know even what infinity is because I have only finite things. You understand what I mean? I cannot reach any other conclusion at the present time that has to do with concepts that are absolutely bound up with me. And only in order to understand what perhaps may be beyond, I have to realize first what is. When I say what is and if that isness becomes one unit, then in that ~~unkiy~~ unit I maybe in an entirely different state. And the reason why I say it is simply because there are indications of such kind of experience. When one is at a certain moment, when it is possible for anyone to be one regarding that whatever he experiences and that, atk that moment loses his time, if that were, if that is an experience of one, if that is possible for~~x~~ me, it is possible for everybody. It is a situation in which God must find Himself.

Well, it is philosophy. But it is the reasonableness of the assumption that one must work because if I stay the way I am, naturally I will die.

John Owens: Could those remarks apply to what you said you might talk about tonight in terms of the sphere of recurrence?

Mr. Nyland: Maybe I talk about it. What is it Priscialla? You had your hand up.

Priscilla Saunders: I had a task at one o'clock each day to lie down and sleep for fifteen minutes.

Mr. Nyland: Yes, Was that interesting? Could you do it?

Pris: I did it except for yesterday when I could not do it until two and Saturday when I did not do it until one thirty.

Mr. Nyland: But you did it?

Pris: I did it.

Mr. Nyland: How was it?

Pris: Well, the first day I do not know if was the task or it was the excitement about having a task but the whole day was on an entirely different level for me. It was really high. The second day it went down a little bit. And the third day and on until tday various thing in my life kept pulling me down so I cannot make a generalisation about the task itself.

Mr. Nyland: But could you do it?

Pris: Yes, I could do it.

Mr. Nyland: With waking up? Could you immediarely go over into an ordinary state of awakeness?

Pris: Absolutely. But such a state of awakeness , it was not high level right after the alarm went off. It was such a shock to suddenly be awake after having slept for maybe five minutes that it just kind of jolted me all around.

Mr. Nyland: That was the idea.

Pris: But I do not know what it did for me.

Mr. Nyland: Well, the first day was good, wasn't it? And then of course it was new. We assume, with Ruthie, that it was the result of the task. But you do it again and this time the highest point of the task is after three days. Not tomorrow or the day after. But if you can do it, Saturday. And you anticipate that on Satutday it will be excellent.

Pris: Now, what is it that - I have been questioning this business of states and seeing how my states vary. And I know two things. One is that when I am aware that it is absolute. There is no question, there is nothing else but my awareness at that point, nothing. And at times when for maybe half an hour I made attempts and for that reason my state has remainted, I have so many different ideas and thoughts and feelings. And I just kind of turning inside that I really do not trust any od them. They all seem so fleeting.

Mr. Nyland: But why should you allow them even? You have only one thought. That is the thought to transfer and convert this thought into an awareness. Immediately when you wake up like this, your task is connected with the wish to be aware, awake. And all the other thoughts that continue in your brain wherever they are, have no more value. Why pay attention to them?

There is one thing that crowds it out which is: I want to wake up. That is the task. If you allow any other thoughts to come in, then of course you are diluting the task completely. You understand that?

Pris: You mean if I allow any other thoughts to come on, during the fifteen minutes?

Mr. Nyland: You mean afterwards? After you wake up?

Pris: You mean afterwards?

Mr. Nyland: Yes, when you wake up. I mean physically now awake; when the alarm clock goes off. You were supposed to be immediately awake. At that time there is an unusual kind of a request to put yourself to. That was connect4d with waking up in our sense of the word. And at that time there is no room for anything else. And if there are thoughts and feelings, you are not going to pay attention to them because you have one aim only: That is, to stay awake. You understand now what I mean? That what is paramount, everything else becomes subordinate to that. If I have one aim, to seek God, I have no further interest in sitting on a chair unless I am dead and tired.

So, link that up with your question about the sphere. It is a desire in every person to reach the highest point possible for him. If he finds himself at a certain time, at a certain place in space, he is subject to two possibilities. One is space and time as is represented in him as he now lives. And space is measured by the time element to go from one place to another. So, in that way, it belong together and it cannot be separated from the man as long as he is living at that particular phase of his own sphere, his own individual sphere which is the sphere of his life and which could become in two directions useful to him.

He lives at a certain point and this point has two coordinates. To compare it to the sphere that has one coordinate belonging to the latitude, the question of his time, that is his distance from his equator; and he also has a point as represented by the longitude that is his place on space.

The question of time is related to the circles that run around parallel to the equator. The equator has two poles, as you know, the north and the south at equal distances from the equator. And man's aim is to reach the north pole or the southpole. It does not matter which. He is projected on a certain circle which has a certain length. It may be the equator; it may be another of what he calls smaller circles parallel to that; all of them having been reduced gradually as they approach the pole and finally, at the pole, becoming one.

He is also determined by the longitude where he lives. And this is his place in space where the possibility for him is to grow away from his time circle in the direction of the pole. It is a question of ninety degrees. And, by means of trying to work, a person can gradually move up in the scale of the longitude, reaching the pole which, according to him, is only so far removed from the equator.

The equator is for him the longest time possible for man. The pole for him is the shortest time possible for man. The trouble is that if he goes in longitude, when it gets to the pole he is still on the cycle which is represented by longitude and he will continue. And he w ll not know when he reaches the poles. But only he will know when at the pole he is aware of all other possibilities of himself a s represented by all longitudes which meet in one point.

For that reason, as long as he stays on the circle of the latitude, he will simply recur because the circlem is completed amd there is no way out from that circle. He may be at different places away from the equator and his life time may be a little bit less or a little bit more. If he were fortunately born closer to the north pole he would really then have a very short living time. But perhaps it is not as man but it is much more as ordinary beings also existing on Earth and also beings of two centers and beings of one center who have a much shorter life time than man.

If we take it as man, his only way by which he can shorten his life is to move up by a circle of the longitude; that is, by actually becoming aware. Because the longitude, related to the latitude, is the question of verticality on a horizontal surface. And if a person is aware, he moves away from the plane in which he lives and, in that way, he shortens his own life span or his realization of his time gradually becoming one.

When he is at the north pole, he will continue. And he will continue in the same direction as the ordinary longitude until he has fulfillied his mission in becoming aware that in crossing different time cycles he mist know that when he is at the pole, where all lines will cross, he could return thry any other line as a possibility of coming back again to the place where he was at a different part of the time cycle where he is now subjective.

I hope you understand it. It is very difficult even to put in words. But, as a concept, it is something that is extremely important because if you consider this sphere, it is a sphere of recirrence. It also is the sphere of reincanation. But you have to go in a different direction in order to realize that. If you only fo in the direction in which usually the sphere rotates, that is, in the direction of his time cycle, it will mean for man that he will recur wherever he is; it comes back from the same place and the same distance from his equator. But if it is a sphere belonging to man, he has a horizon and he has a zenith. It is not the same as having an equactr and a pole.

So, the first step for man is to become a sphere with a pole and an equator. It means that his own sphere has to be tilted in the direction of the north pole and that the zenith of his own sphere becomes identical with the north pole of the totaltiy of all things existing. This is the change from his horizon and zenith into

equator and north poke. When I become aware of myself as being part of the totality of mankind, I change my own globe into the universal globe of all things living. Then it still is a question of further development to get rid of my time cycles which are now parallel to the equator; and that I do by trying to move up on a circle of longitude until I reach the north pole. If I am aware then at that point of all circles meeting, I will be free. If I am not aware, I will reincarnate until I finally come back again to the point where I have the recognition of that what is now one for everything. Then I will be, in reality, free. That is, I will become then the sphere itself.

I hope you understand that. And it may be useful. Maybe, Work with pleasure; with a real attitude towards wanting to find out the value of life, your life, our life, all of us, in this condition of Earth in which we now live. and to try to take the conditions as they are now being lived for man as part of the necesiity of realizing ourselves as we are now and not the way we would like ti to be; but the acceptance of us ourselves and all conditions, all conditions which effect us, to accept them and then, with that, work towards the further development based on the acceptance of things as they are, including ourselves.

So, hope to see you next week. Good night everybody.